

Millennial Star



By courtesy of Franz Hanfstaengl, Munich.

Christ Heals the Blind Man

From the painting by Hofmann.

(See pages 321 and 322)

**"THE MORNING BREAKS,
THE SHADOWS FLEE!"**

*The morning breaks, the shadows flee;
Lo Zion's standard is unfurled,
The dawning of a brighter day,
Majestic rises on the world.*

*The clouds of error disappear
Before the rays of truth divine;
The glory bursting from a-far,
Wide o'er the nations soon will shine.*

*The Gentile fulness now comes in,
And Israel's blessings are at hand;
Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand.*

*Jehovah speaks! let earth give ear,
And Gentile nations turn and live;
His mighty arm is making bare,
His cov'nant people to receive.*

*Angels from heav'n and truth from earth
Have met, and both have record borne;
Thus Zion's light is bursting forth,
To bring her ransomed children home.*

Parley P. Pratt.

(This Latter-day Saint hymn appeared on the front-piece of the first issue of the Millennial Star, May, 1840. It was later set to music by Elder Evan Stephens.)

THE LATTER-DAY SAINTS'

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"There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."—Luke 18: 29-30

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THIS WEEK'S COVER—

Second in a series of some of the well-known works of Heinrich Hofmann, which are appearing as cover pictures on the *Millennial Star*, is Christ and the blind man. It depicts the Master, among the poor and the sick, healing the blind. It was on a similar occasion (John 9: 2) that Christ's disciples asked Him if the man was born blind because of his disobedience in the pre-mortal spirit world. Although the Master confirmed the fact that men can and that some did sin before birth, He assured his followers that that particular man was born blind because the works of His Father were to be manifest in him—healed by the power of God.

NEW LIGHT ON IMMORTALITY

By ELDER JOHN HENRY EVANS

DURING the period lying between 1803 and 1806 the poet Wordsworth wrote his *Intimations of Immortality from Recollections of Early Childhood*. In this poem is a stanza which reads as follows:

Our birth is but a sleep and a forgetting;
The soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

When this poem appeared, which it did in 1806, this stanza created not a little stir in certain "pious" minds. And this led Wordsworth to make the following comment respecting it:

To that dream-like vividness and splendour which invest objects of sight in childhood, every one, I believe if he would look back, could bear testimony, and I need not dwell upon it here; but having in the poem regarded it as presumptive evidence of a prior state of existence, I think it right to protest against a conclusion, which has given pain to some good and pious persons that I meant to inculcate such a belief.

It is far too shadowy a notion to be recommended to faith, as more than an element in our instincts of immortality. But let us bear in mind that, though the idea is not advanced in revelation, there is nothing in revelation to contradict it, and the Fall of Man presents an analogy in its favour.

Accordingly, a pre-existent state has entered into the popular creeds of many nations; and, among all persons acquainted with classic literature, is known as an ingredient in Platonic philosophy. . . . Having to wield some of its elements when I was impelled to write this poem on the "Immortality of the Soul," I took hold of the notion of pre-existence as having sufficient foundation in humanity for authorizing me to make for my purpose the best use of it I could as a poet.

These two passages from Wordsworth form a good background on which to project the main characteristics of the belief in immortality in Joseph Smith's day and after, so far as Christian conceptions are concerned.

Joseph Smith was born on December 23, 1805. Christians of his day did not believe in what Latter-day Saints call the doctrine of the pre-earth life. On the contrary, they believed that our birth here is the beginning of life for us. Indeed, it was the idea of a possible prior state of being for man that gave offence to the "good and pious persons" of whom the poet speaks as offended by his poem. The notion that man had such a prior existence was heathen, they supposed, and as such rejected it as un-Christian in origin and fact. They did not stop to consider that the idea may have been a remnant of a belief inculcated by prophets in the earlier stages of history. As Wordsworth says, however, there is nothing in sacred history that contradicts the notion, even if it is not actually taught there. But this would not have been looked upon as having any weight for a Christian then.

As a matter of fact, the New Testament does clearly state a prior existence for Jesus and implies such a state also for man in general. "And now, O Father," says the Lord in one of His prayers, "glorify thou me with thine own self, with the

glory which I had with thee *before the world was.*" (John 17: 5) There is undoubtedly a pre-earth life stated here for Jesus, and, since Jesus is represented as our brother (in the Lord's Prayer, for instance), it implied, therefore, that all men had a similar pre-earth life. And this implication is strengthened by such passages as this: "And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?" The man could not have sinned before he was born, unless he had lived in a prior state of existence—which implies that the apostles believed in prior life.

But Joseph Smith went far beyond the inferences of the New Testament in the matter of predicating a pre-earth life for man. He disclosed this prior existence as a fact. Here is

a passage in which the words of the Lord clearly and boldly set this idea forth:

Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; And God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham, thou art one of them; thou wast chosen before thou was born.

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; And we will prove them herewith, to see if they will do all things whatsoever the

Lord their God shall command them.—Abraham 3: 22-25

And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day that I, the Lord God, made the heaven and the earth; And every plant of the field before it was in the earth, and every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. . . . And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air.—Moses 3: 4-5

These two passages of scripture from the Pearl of Great Price, with a multitude of other passages that might have been cited here had there been space, go to show clearly certain features of the pre-earth life.

The earth, with all its animal and vegetable life, specifically man, was created spiritually before it was created physically. Joseph Smith, however, does not use the word "create" in the

About the Author

The author of this article—John Henry Evans—has been introduced to members of the Church and to the world many times through his books. One of his latest, *Joseph Smith, an American Prophet*, is an



outstanding contribution towards an appreciation of the man who was instrumental in restoring the Church of Jesus Christ in this day.

In this article, Elder Evans explains briefly, and in his interesting style, the belief of the Latter-day Saints in pre-existence, that is, the doctrine that men lived consciously before they were born into this world.

common sense of making something out of nothing. Not even the earth was made out of nothing; rather it was "organized" out of already existing "material." And man was "born" spiritually, of heavenly parents, after the same fashion that he is born in the flesh, of earth parents. All men are indeed the children of God, and Jesus is our "elder Brother." All this goes to explain the phrase in the Lord's prayer—"our Father which art in heaven."

The earth-life is therefore a second estate. Bodies of flesh were necessary, it seems, in the scheme of human development. Nor were these intended to be merely temporary. "For man is spirit. The elements are eternal; and spirit and element, inseparably connected, receive a fulness of joy. And when separated, man cannot receive a fulness of joy." (D. and C. 93: 33-35) At death, which is also necessary in the plan, the spirit goes into the spirit world, to await the resurrection from the dead. The resurrection is literal, not at all figurative. In it the just will be separated from the unjust. The righteous will thereafter live on the earth, which they once inhabited and which also will be changed so as to make of it a fit abode for immortal beings.

This is what Joseph Smith taught. In addition to the present and the future the Prophet sees also a vast sweep in the life of man. Thus the spirit, which was born of heavenly parents, with the power to think, to feel, and to act, takes upon itself a body of flesh and blood, born of earthly parents; at death this spirit, still able to exercise the same three powers, goes into a world of spirits, after which it resumes its former body, now changed to suit the new demands. Through all these changes, which are only temporary, the spirit of man persists. In essence it is the same personality whether unembodied, embodied, disembodied, or re-embodied. Here, truly, is a real immortality—an immortality that is worthy of God.

The Prophet Joseph Smith, when he received divine guidance in the publication of the Book of Mormon and the setting up of the Church, was lifted thereby to a high spiritual plane, where he could see the whole of life. It was like being raised far above a wood, after one had been lost in it beyond the possibility of ever finding himself where he could see where he was with respect to the edge of the forest. For centuries before the Prophet's time Christians had been in a great forest, a great spiritual forest, out of which they were quite unable to gain egress in any direction; and Joseph Smith, through the spiritual light which had been vouchsafed him by direct revelation, has enabled the Christian, if he will, to see his way clearly out of the religious woods—to ascertain where he was, where he came from, and where he ought to go.

As a matter of fact, most persons find themselves at one time or another in difficulties over questions that they cannot answer for lack of some general principle of arrangement. The most common of these is life itself. Many young men and women, for example, are in a quandary as to the problem of a vocation or the problem of marriage. It is often the case that want of foresight gets them into difficulties over such questions, whereas a longer view would prevent the mistakes

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CONTRIBUTIONS OF JOSEPH SMITH

By Elder Stephen L Richards

CONCLUSION

STRANGE it is that with the rather frequent mention in the Hebrew scriptures of temples and with the pointed and oft quoted reference to baptism for the dead that Joseph Smith should have been the first of all Christians to conceive the purpose of temples and institute vicarious work for the dead. This great project of the latter days deserves an extended treatise of itself. It must suffice for my present purpose merely to call attention to it. In its ramifications and comprehensiveness it embraces substantially the entire scope of the Gospel. The story of life is simplified for the understanding of men. Through the eternal powers of the restored priesthood, ordinances and ceremonies are administered in preparation for entrance into the Celestial Kingdom of our God, and

the dead who have lived without opportunity to enjoy these high privileges are accorded, through the service of their kinspeople, the same rights as those who live.

One of the features of temple work should for emphasis be specially mentioned. It is the sealing of husband and wife in the eternal



The Hawaiian Temple by Moonlight

Temple work is performed on a Pacific Isle.

covenant of marriage. Joseph Smith taught that the family circle is the foundation of exaltation and that its projection into eternity is heaven itself. He sanctified the association of loved ones. He made the father a priest and the mother a priestess in the temple of the home. If his glorious interpretation of this divine institution could have general application, the ills of society would be cured and the brotherhood of mankind established. This contribution alone entitles him to a place on the very summit of distinction among the world's philosophers and benefactors.

The limitations of this opportunity prevent any further elaboration of additional items within the scope of my theme. I must pass them with bare mention. The organization of the Church; its phenomenal growth; its quorums, divisions, agencies, authorities, officers; its incomparable missionary system were all the product of the inspiration, the wisdom and vision of the Prophet. He was also a builder of cities, a statesman of great foresight and such a leader of men that even after death his influence has grown with the years.

His literary labours must not be forgotten. He produced more scripture, that is, the revealed word of God, than any other man of whom we have record. Indeed, his total scriptural productions would almost equal those of all others put together. Within the pages of the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price, which came to the world through him, are to be found such truth gems as, "The glory of God is intelligence"; "Men are that they might have joy"; it is the work and the glory of God to bring to pass the immortality and eternal life of man; and a clear statement of the purpose of good and evil in the world—a philosophical problem which has baffled the scholars of all times—and many other truths of inestimable value. There also came from him such memorable sayings as, "It is impossible for a man to be saved in ignorance"; "A man is saved no faster than he gets knowledge"; "Whatever principle of intelligence we attain unto in this life it will rise with us in the resurrection." He wrote history and dissertations on many subjects and was an orator of magnetism and convincing force.

The world's enlightenment of the century following his life has not disclosed a single error in his theological and philosophical pronouncements, and the society which he established is without question the peer, and many students not belonging to it maintain it is the superior, of all social systems on the earth.

What is the explanation. How may we account for these remarkable accomplishments, these transcendent contributions to the learning, the knowledge and wisdom of this age?

The critics of Joseph Smith have ridiculed him. They have emphasized the crudity of his youth, his lack of education and deprecated his intelligence. In so doing, have they helped find the explanation? Perhaps they have, without intent on their part, for the more inadequate by native endowment and training they make the Prophet, the more certainly do they lead the way to the inevitable conclusion that the explanation he makes of himself and his work is the only explanation. If he had been proved to be a person of unusual brilliance and education there might have been some warrant for the presumption that out of his own mind he had conceived and executed all; but those who have sought to destroy him have robbed the argument of that premise. Perhaps God willed it so. Even the inimical and abusive typesetter who printed the Book of Mormon unwittingly laid a stone in the foundation of evidence establishing the truth of the Prophet's account of the translation when he ridiculed the punctuation and composition of the manuscript—the sentences and words being run together as they naturally would be in the manner of dictation to the scribe described by the Prophet.

There is only one explanation which is tenable. God chose this man. He spoke through him. The virgin, unsophisticated mind of the youth was a fertile field for the planting of spiritual seeds. They grew and matured into a perfect faith that brought Joseph into partnership with God. When that came to be, there was nothing unattainable, for as we are told of old, one man and God are a majority.

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MISSIONARIES' ANNUAL CONFERENCE

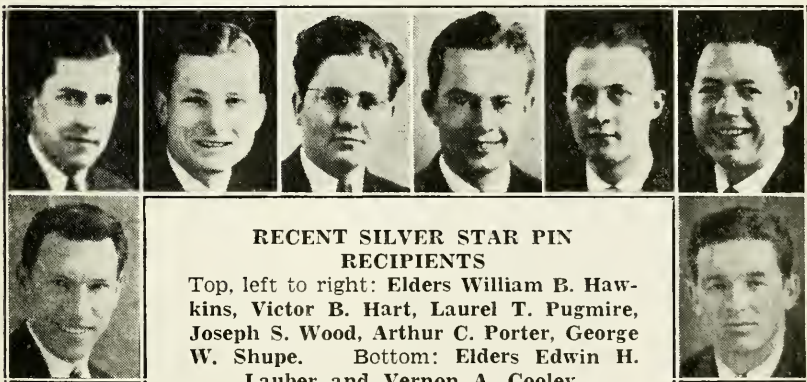
WITH the subject of "conversion" as the dominating theme, approximately 140 Elders and lady missionaries, who labour in Great Britain met in the annual mission-wide conference in London during Coronation week. Sessions of



Missionaries in Britain
Assembled for a week's conference.

the convention, which began Tuesday, May 11th, were held at Ravenslea, home of Southwest London Branch, and concluded on Whit Monday.

During the week's meetings, the missionaries heard address-



RECENT SILVER STAR PIN RECIPIENTS

Top, left to right: Elders William B. Hawkins, Victor B. Hart, Laurel T. Pugmire, Joseph S. Wood, Arthur C. Porter, George W. Shupe. Bottom: Elders Edwin H. Lauber and Vernon A. Cooley.

ses from Presidents Richard R. Lyman and Joseph J. Cannon, Elder George D. Pyper, superintendent of the Deseret Sunday School Union, and President Edward C. Rich of Montpelier Stake from Idaho. President Cannon presided over the Con-
(Continued on page 333)

THURSDAY, MAY 27, 1937

EDITORIAL

THE STAR'S BIRTHDAY.

Ninety-seven years ago, May 27, 1840, the first issue of the *Millennial Star* was published by that great student, that outstanding poet, Parley P. Pratt.

Here was a man genuinely great. He walked in new paths. He read the scriptures and under the inspiration of the spirit of God brought forth interpretations filled with new meaning. He was a natural leader. He was an eloquent speaker. He was a clear-cut, forceful writer, and as President John Taylor says of him, "He was indeed a true Latter-day Saint, an honourable Apostle."

Like many others of those outstanding men, Parley P. Pratt was intensely practical. The needs and the demands of Pioneer life compelled him to learn to do things with his hands. Here is a man who could mend a broken wagon or manage a yoke of oxen and at the same time he had a mind so filled with things of beauty that many of our hymns and many of our poems came with their ringing beauty and unusual clearness from his fertile brain.

Even in those days when travel was slow and difficult he travelled into practically every part of the British Isles, he went from ocean to ocean in America and visited the islands of the sea as an Apostle of the Lord Jesus Christ, proclaiming that Gospel which the angel flying through the midst of heaven has brought to earth in these latter days.

After the angel had appeared and the Gospel message had been delivered to the Prophet Joseph Smith it took men of outstanding courage and character to foresake their all and follow the inspired lead of this modern Prophet. The founder and the first editor of the *Millennial Star* was then one of those courageous and daring Pioneers who accepted the Gospel in those early days.

While Parley P. Pratt was travelling as a preacher in the State of New York he was handed a copy of the Book of Mormon. After careful study of this inspired volume, which had been published but a few months before, the light of heaven shone into his soul and convinced him of the divinity of the book. He was baptized in 1830, ten years before he began the publication of the *Star*.

One of his granddaughters, Mrs. Alice Driggs Brown, wife of Dr. John Z. Brown, of Salt Lake City, wrote recently saying how much she enjoys the *Millennial Star* and how proud all the members of the Pratt family are to know that this outstanding magazine which has lived so prominently all these years was originated and edited first by their distinguished ancestor, Parley P. Pratt.

Among other things this granddaughter writes: "One of the outstanding characteristics of those daring men who carried the thrilling Gospel message to the people in the beginning was

**A Practical
Man As Well**

**An Early
Convert**

**Granddaughter
Enjoys Star**

their youth.

"My grandfather, Parley P. Pratt, was ordained a member of the Council of the Twelve Apostles at the age of 28. He was one of the original members of the Council of the Twelve ordained and set apart by the Prophet Joseph Smith and the Three Witnesses of the Book of Mormon.

"The 50 years during which he lived were fifty years of intensely active service in the Church. His mind was never idle. During the eight months he served behind prison bars in Missouri with the Prophet, he wrote the *History of the Missouri Persecution*.

"With other members of the Council of the Twelve Apostles he sailed for England in the summer of 1839. It was in Manchester in 1840 that he began the publication of the *Millennial Star*. Very naturally the members of the Pratt family are proud of the fact that in that first issue, as the frontispiece, he published his immortal hymn *The Morning Breaks, the Shadows Flee*.

"Grandfather Pratt brought his family with him to England. In the party were his wife and my grandmother, Mary Ann Pratt, and her sister, Olive Frost. These were the first women to cross the Atlantic as missionaries to assist in teaching to the people the then recently restored Gospel.

"It was while the Pratt family was living in Manchester, England, that my mother, Olivia Pratt Driggs, was born. Were she living to-day her age would be 97, the same age as the *Millennial Star*."

During this centennial year, two of Parley P. Pratt's great-grandsons, Elders Parley P. Giles and Stanford J. Robison, have been labouring as missionaries in the British Mission. Elder Giles was recently honourably released to return to his home in Salt Lake City, and Elder Robison is labouring at the present time in Sheffield District.

Throughout these ninety-seven years the aim of the *Star* has been that which was laid down in the first issue by that first editor: "We hope, by the aid and assistance of God, to comfort the mourner—to bind up the broken-hearted—to preach the Gospel to the poor—to bring glad tidings to the meek; and 'that those who have erred in spirit may come to understanding, and those who have murmured may learn doctrine.'"

And as the roll call from London, as a part of the Coronation service, reached all around the world and stirred one-fourth of the population of the earth who live under the flag of the British Empire with renewed enthusiasm and determination to maintain the peace of the world, so may the *Millennial Star* go on and on around the world as does this great British Empire. So may the *Millennial Star* go on and on, shine on and on until that light from heaven which it represents may touch the hearts of all mankind so that every knee may bow and every tongue confess that Jesus is the Christ and that the world may be prepared for that great and glorious second coming. May the work go on with ever increasing speed and success until the little stone cut out of the mountain without hands truly rolls forth and fills the whole earth.

—RICHARD R. LYMAN

A PATRIARCH'S BLESSING FULFILLED

By President Wilford Woodruff

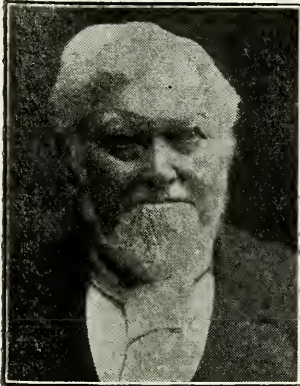
Several weeks after introducing the Gospel to the people on Fox Islands, Elder Woodruff and his companion, Elder Jonathan H. Hale, returned to the mainland. Elder Hale departed for Kirtland, but Elder Woodruff stayed at Scarboro, Maine, to preach the Gospel. Soon after, Elder Woodruff made his second visit to the Islands, and was greeted by his many former converts. Here his labours brought many more souls into the fold, but soon he had to leave them.

On April 28th, 1838, he obtained passage in an open sail-boat to Maine. Visiting a few places of historical interest along his way, Elder Woodruff set out on foot for Boston Massachusetts.

CHAPTER XI.

of LEAVES FROM MY JOURNAL

I SPENT several days in Boston, holding meetings with the Saints, and then walked to Providence, Rhode Island, preaching by the way. At Providence I was able to get a steamer for New York, where, upon arriving, I met Elder Orson Pratt and his family and nearly one hundred Saints who had been baptized in that city.



Wilford Woodruff

I spent three days in New York visiting the Saints and holding meetings. Several new converts were baptized while I was there. Leaving New York, I travelled through New Jersey, and returned to Farmington, Connecticut, the residence of my father. I arrived at his house on the 12th of June.

It was with peculiar sensations that I walked over my native land, where I spent my youth, and cast my eyes over the Farmington meadows and the hills and dales where I had roamed in my boyhood with my father, stepmother, brothers and half-sister.

On my arrival at my father's home I had the happy privilege of once more taking my parents and sister by the hand, also my uncle, Ozem Woodruff, who was among the number I had baptized the year before. After spending an hour in conversation, we sat down around our father's table and supped together and were refreshed. Then we bowed upon our knees together in the family circle and offered up the gratitude of our hearts to God for preserving our lives and reuniting us. hearts to God for preserving our lives and reuniting us.

I spent the next eighteen days in Farmington and Avon, visiting my father's household, my uncles, aunts, cousins, neighbours and friends, preaching the Gospel of Jesus Christ

unto them and striving to bring them into the kingdom of God.

On the 1st of July, 1838, one of the most interesting events transpired of my whole life in the ministry. When Father Joseph Smith gave me my patriarchal blessing, among the many wonderful things of my life, he promised me that I should bring my father's household into the Kingdom of God, and I felt that if I ever obtained the blessing, the time had now come for me to perform it.

By the help of God, I preached the Gospel faithfully to my father's household and to all that were with him, as well as to my other relatives, and I appointed a meeting on Sunday, the 1st of July at my father's home. My father was believing my testimony, as were all in his household, but upon this occasion the devil was determined to hinder the fulfillment of the promise of the patriarch unto me.

It seemed as though Lucifer, the son of the morning, had gathered together the hosts of hell and exerted his powers upon us all. Distress overwhelmed the whole household, and all were tempted to reject the work. And it seemed as though the same power would devour me. I had to take to my bed for an hour before the meeting. I there prayed unto the Lord with my whole soul for deliverance, for I knew the power of the devil was exercised to hinder me from accomplishing what God had promised me.

The Lord heard my prayer and answered my petition, and when the hour of meeting had come I arose from my bed, and could sing and shout for joy to think I had been delivered from the power of the evil one.

Filled with the power of God, I stood up in the midst of the congregation and preached the Gospel of Jesus Christ unto the people in great plainness. At the close of the meeting we assembled on the banks of the Farmington river, "because there was much water there," and I led six of my friends into the river and baptized them for the remission of their sins. All of my father's household were included in this number, according to the promise of the Patriarch. They were all relatives except Dwight Webster, who was a Methodist class-leader and was boarding with my father's family.

I organized the small number of nine persons, eight of whom were my relatives, into a branch of the Church, and ordained Dwight Webster to the office of a Priest and administered the sacrament unto them. It was truly a day of joy to my soul. My father, stepmother, and sister were among the number baptized. I afterwards added a number of relatives. I felt that this day's work alone amply repaid me for all my labour in the ministry.

Who can comprehend the joy, the glory, the happiness and consolation that an Elder of Israel feels in being an instrument in the hands of God of bringing his father, mother, sister, brother, or any of the posterity of Adam through the door that enters into life and salvation? No man can, unless he has experienced these things, and possesses the testimony of Jesus Christ and the inspiration of Almighty God.

NEW LIGHT ON IMMORTALITY

(Concluded from page 324)

into which they are often prone to fall.

Should we plan for only a section of life, or should our plan cover the whole of life? But what is the whole of life—just the present mortal sphere? or the next world? or the past stage taken in connection with this life and the future? Obviously the plan we make for just a section of this long, unending, beginningless existence of the spirit, will not do at all when we think of life in this continuous sense. Otherwise the apostle's statement of the case—"let us eat, drink, and be merry"—is the best thing to do. What we need, therefore, is not a five year plan of life, nor yet a fifty year plan, but a plan for aeons, rather. For surely a long-range view is not only more reasonable but more intelligent than a short-range plan, whether it is intended to be applied to business, etc., or life.

This, then, is the immense advantage of the ideas revealed by Joseph Smith respecting the continuity of life and the stages through which the human spirit must go in order to make any headway in the best sense. Whereas Christians generally have been in the habit of looking at life in sectors and making their plans accordingly, the Prophet, on the contrary, suggests this long, continuous, unbroken view, as enabling us to plan our lives more intelligently and therefore more effectively. With such an idea of human continuity the details of each individual life fall into a purposeful order. We are out of the woods. We are able to get our bearings.

CONTRIBUTIONS OF JOSEPH SMITH

(Concluded from page 326)

To-day we proclaim him Prophet and sing his praise as sincerely, as devoutly, as reverently as they did one hundred years ago when they sat in his presence and felt the inspiration of his influence and heard the word of God from his lips.

"Praise to the man who communed with Jehovah!

Jesus anointed that 'Prophet and Seer'—

Blessed to open the last dispensation;

Kings shall extol him and nations revere."

It would seem scarcely necessary to point out the obvious conclusion and purpose of this recital. If any man has received in his heart the witness of the divine truth embraced in the contributions of the Prophet Joseph, I charge him to be true—true to his testimony, true to the Prophet, the founder, true to the cause and its duly commissioned leaders, true to the covenants he has made in holy places, and true to the brotherhood of man in the service that he renders. If any man has not received this witness, I appeal for his thoughtful, prayerful, sympathetic consideration. I offer to him, out of the experiences of my life, a humble but certain assurance that if he will receive and apply the teachings of Joseph Smith he will be made happy. Doubt and uncertainty will leave him. Glorious purpose will come into life. Family ties will be sweeter. Friendships will be dearer. Service will be nobler, and the peace of Christ will be his portion.

MISSIONARIES' ANNUAL CONFERENCE

(Concluded from page 327)

ference.

Highlights of the opening day were: The annual scripture-quoting contest in which Elders Richard S. Tanner and Joseph S. Wood tied for first place by knowing from memory 618 passages of scripture. District honours went to Hull District missionaries, who averaged better than 300 quotations each. A *Star* banquet was held in North London's new branch recreation hall where seven missionaries received silver *Star* pins. One, Elder Wendell C. Fowler, received a double *Star* and Supervising Elder Karl F. Foster of Birmingham District received a triple *Star* pin, being the first in the field to obtain three hundred subscriptions to the *Millennial Star*.

Following toasts to the King and Queen, the banquet adjourned until Thursday, when sessions were resumed. On Wednesday, Coronation Day in London, most of the missionaries got to see the Coronation procession.

The programme of the convention for the next three days included a speech contest, discussion about the *Star*, auxiliary organizations, plans for the Centennial Conference, and numerous other subjects. Saturday at noon, the wedding of Sister Ivy Ella Abel of North London Branch and Brother Alexander M. Morris, president of Hexham Branch in Newcastle District, took place, with President Cannon performing the ceremony.

After a testimony meeting on Sunday morning, all of the missionaries went to famous Hyde Park. There they held two simultaneous open-air meetings which lasted the entire afternoon and evening. Numerous releases, appointments, transfers, and assignments were effected at the conference, a full report of which will be found in the Mission Field News.

—PARRY D. SORENSEN

LITTLE BOY

By Theora Jensen Box.

Little Boy, there's wonder in your deep blue eyes.

You're quite a mite to tackle such a job.

You're just a babe, who's started on this trek of life;

It's rough and rocky, so believe in God.

Little Boy, there's trouble and there's sorrow here,

Enough to down a tiny lad like you.

But there's smiles and sunshine just beyond the clouds,

And if you'll keep faith, the sun will soon shine through.

Little Boy, may you grow up to be a man,

The kind of man God meant His boys to be.

Be good, and live a decent sort of life, my son!

For Little Boy, you're God's best gift to me.

NEWS OF THE CHURCH IN THE WORLD

A RADIO PROGRAMME that will last for one hour and a half and which will be heard throughout the United States and Canada on Memorial Day in America, May 30th, will feature music by the Tabernacle Choir and organ and members of the Church as speakers. The programme will include the regular weekly half-hour broadcast given by the Tabernacle Choir every Sunday morning, a half-hour "Church of the Air" programme, and a special Memorial Day concert by the Choir which will emanate from the base of the Great White Throne in Zion National Park. Further honours came to the Choir recently when, on Thursday, May 6th, its 320 members sang with the world-famed Philadelphia Symphony Orchestra when the orchestra gave a concert in the Salt Lake Tabernacle.

WITH ITS AIM defined as "to set an example to the people of the world in total abstinence," a cam-

paign against alcoholic beverages has been launched by the Church and a special committee of the Council of the Twelve Apostles appointed to supervise the campaign, which will be centred upon the Priesthood quorums. It is planned to bring the evils of not only liquor but cigarettes and tobacco as well, to light, through an educational programme. The Word of Wisdom, revealed to the Prophet Joseph Smith more than one hundred years ago, proscribes the use of strong drinks and tobacco in any form and is one of the practices of the Church.

ELDER MERRILL D. CLAYSON, who laboured as a missionary in Great Britain in 1921-24 and presided over the Manchester District, has been appointed president of the Southern States Mission to succeed President LeGrand Richards. At present Elder Clayson is principal of South High seminary in Salt Lake City.

OF CURRENT INTEREST

Mr. SAM GOLDWYN, the great showman and owner-member of United Artists Corporation, announced in Hollywood that in future the Corporation will make only Technicolour pictures. "I am through with black and white," said Mr. Goldwyn. "My new £400,000 picture will be in colour, and soon the screen will go all-colour, just as it went all-talkie." It is expected that the complete adoption of colour by Hollywood studios will put back the promotion of film television for a few years, one reason being that the public, once accustomed to colour, will not willingly swing back to black and white television.

HUNDREDS of bachelors in Greece are now searching for suitable brides, for it looks as if all those who are not married within a few months are in for a hard time. The Government, according to a news

dispatch from Athens, is preparing a strict law to combat the increase in the popularity of bachelorhood of recent years. Alarmed at the fall in the number of marriages, the Government invited university professors, versed in social questions, to give their opinion on the vital problem. The professors have suggested that severe regulations should be enacted to make marriage almost obligatory to all men. The law in preparation lays it down that no unmarried Greek citizen more than 25 years of age can occupy any public post, and that state officials, who are so far unmarried, must either marry or resign. Moreover, bachelors are to be made to pay double taxes. Bachelors with no good reason for not being wed will be deprived of the privilege of bequeathing their property to their relatives. Instead the greater part of it will go to the public treasury.

FROM THE MISSION FIELD

Transfers—

The following missionaries were transferred on Tuesday, May 18th: Elders Owen P. Gladwell, M. Warner Murphy, and Paul D. Backman from Birmingham to London District; Elders Paul V. Strebel and Wilmer A. Nicholls from Birmingham to Bristol and Liverpool Districts, respectively; Elder Blaine D. Parkinson from Birmingham District to the British Mission Office; Elder Rodney J. Shirley from Leeds to Welsh District; Elders Walter G. and William D. Woffinden from Liverpool District to the Millennial Chorus; Elders Marvin J. Ashton, Ivan D. Voorhees, and Richard P. Evans from London to Birmingham, Leeds, and Scottish Districts, respectively; Elders Burns L. Dunford and J. Glen Burdett from Liverpool to London and Liverpool Districts, respectively; Elders Leroy B. Skousen and Charles W. Hailes from Manchester to Birmingham and Hull Districts, respectively; Elder George S. Walker from Birmingham to Scottish District; Elder George E. Brown from Newcastle to Nottingham District; Elders Max E. Phillips and Max Garn Capener from Norwich to Birmingham and Manchester Districts, respectively; Elder Benjamin H. Glade from Hull to Manchester District; Elders William W. Rainey and Glen L. Allan from Sheffield to Birmingham and Manchester Districts, respectively; Elders Fred H. Thompson and Carl B. Bradshaw from Scottish to the British Mission Office and Bristol District respectively; Elder Owen L. Brough from Irish to Liverpool District; Elder A. Ferron Forsgren from Nottingham to London District; Elder J. Albert Pennock from Welsh to Hull District; Elder Mac C. Matheson from Birmingham District to the Millennial Chorus.

On Thursday, May 20th, Elder Evan Arthur was transferred from Welsh to Liverpool District.

Appointments—

Elder King E. Beagley was appointed Supervising Elder of Liverpool District on Tuesday, May 18th.

Elder Ferrell K. Walker was appointed Supervising Elder of Sheffield District on Tuesday, May 18th.

Releases—

The following missionaries were honourably released on May 18th:

Elder Keith M. McMurrin, who has laboured in London and Nottingham Districts, and also as Supervising Elder of Liverpool District, will return to his home in Los Angeles, California.

Elder Woodrow D. Marriott, who has laboured in Birmingham and Manchester Districts, will return to his home in Ogden, Utah.

Elder J. LaGrande Stephens, who has laboured in Welsh and Newcastle Districts, will return to his home in Montpelier, Idaho.

Elder Victor L. Bingham, who has laboured in Irish District and as Supervising Elder of Sheffield District, will return to his home in Vernal, Utah.

Sister Laura Dimler, lady missionary, and Mission Primary Supervisor, will return to her home in Dublin, Ireland.

Sister Gertrude Horlacher, lady missionary and counsellor in the Mission Y.W.M.I.A. presidency, will return to her home in Dublin, Ireland.

The following were honourably released on Monday, May 24th:

Elder George W. Shupe, who has laboured in London and Sheffield District and the Millennial Chorus, will return to his home in Phoenix, Arizona.

Elder Richard G. Smith, who has laboured in Scottish District, as Supervising Elder of Nottingham District, and as a member of the Millennial Chorus, will return to his home in Salt Lake City, Utah.

Doings in the Districts—

MANCHESTER — Oldham Branch Sunday School sponsored the Mother's Day programme on Sunday, May 9th, under the direction of Brother Sam Mills, Sunday School superintendent. Two primary children distributed roses to each mother, and a vocal duet was sung by Sisters Frances Nelson and

Mable Brierley. Speakers were Sisters Emma J. Wynn, Sarah Kershaw, and Brother Albert Kershaw.

LIVERPOOL — "Mother's Day" was observed by Wigan Branch on Sunday, May 9th, under the direction of Brother Horace Heyes. Brother Richard Tinsley sang "Mother Machree" during the afternoon meeting, and favours were presented to each mother. Poems were recited by Joan Brindle and Eunice Parkinson. Brother Willie Duckworth and Supervising Elder King E. Beagley were principal speakers at the evening session.

NEWCASTLE — Under the direction of Y.M.M.I.A. President Stanley Short, two concerts were recently held in West Hartlepool Branch. On Wednesday, April 28th, 170 members and friends attended the programme presented by Miss Hammond's Juvenile Starlights in the Branch Chapel. On Wednesday, May 5th, members of the branch presented a concert.

NORWICH — "Mother's Day" was observed in Lowestoft Branch on Sunday, May 16th, and during the

Sunday School programme, white carnations were presented to each mother by Rosie Tegerdine and Colin Stafford. Brother John F. Cook and William Henry Daniels were speakers at the evening meeting conducted by Brother Sidney W. Coleby.

SHEFFIELD — Doncaster Branch M.I.A. sponsored a ramble along the banks of the River Don into Conisborough, recently. At Conisborough Castle, games were played and lunch was enjoyed by the M Men and Gleaner Girls.

Sheffield Branch Sunday School held its annual social and tea on Whit Monday, May 17th, and prizes for exemplary attendance records were distributed. The morning programme in the Branch Chapel included group singing. Sports events were held at Concord Park during the afternoon. A Coronation Concert was held in the evening. Nearly 100 people were in attendance, and the programmes for the day were under the direction of the Sunday School superintendency, Brothers George Stubbs, Albert Maybury, and Sister Edith Johnson.

PERSONAL

JONES-MASON—Sister Gertrude Jones was married to Mr. Isaac William Mason at Tipton, Staff., on Saturday, May 8th. Sister Jones is a member of Tipton Branch in Birmingham District.

MORRIS-ABEL—The marriage of Sister Ivy Ella Abel, of Southwest

London Branch, and Brother Alexander M. Morris, president of Hexham Branch in Newcastle District, was solemnized in the Southwest London Branch Chapel on Saturday, May 15th, with President Joseph J. Cannon performing the ceremony.

LONDON DISTRICT CONFERENCE

With a crowd of 362, which filled the North London Branch Chapel to capacity, at the evening session, London District conference was held Sunday, May 23rd. It was the last of the spring series of district conferences. Principal speakers at the meeting, conducted by District President Andre K. Anastasiou, were President Joseph J. Cannon, Sister Ramona W. Cannon, and Supervising Elder Alma J. Larkin.

The afternoon and morning sessions were conducted by Brother William C. McCormick, first counsellor in the District Presidency. Afternoon speakers were Elders John F. Kimball, Richard G. Smith, O. Meredith Wilson, Adrian W.

Cannon, George W. Shupe and President Cannon. Elders Delos A. Rowe, Bertram T. Willis, Dean W. Francis, Christian J. Draayer, and President Cannon spoke at the morning meeting. Another speaker was Sister Dolly Russell, mother of Dr. Ray M. Russell, who is visiting in London at the present time. She is the wife of the late Elder Harry H. Russell, former superintendent of the Temple Index Bureau in Salt Lake City.

Musical numbers for all sessions were furnished by the District Choir, directed by Dr. Russell, and the Millennial Chorus, conducted by Elder Bertram T. Willis.



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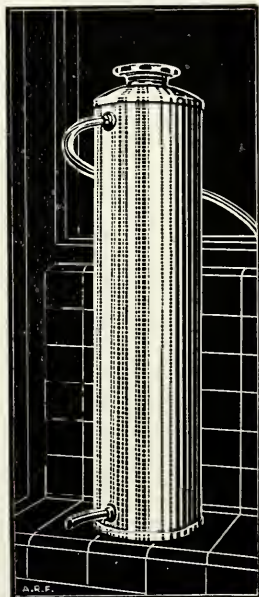
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